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THE ARRAIGNMENT OF THE ANABAPTISTS

Good Old Cause,

With the manner and proceedings

OF THE

COURT of IUSTICE

Against him:

Also the Names of the JURY and WITNESSES that came in against him,

WITH THE

SENTENCE

Of Death pronounced by the Judge before his

EXECUTION.

March 22. 1659

LONDON, Printed by John Morgan, 1660.

THE

ARRAIGNMENT

OF THE

ANABAPTISTS

Good Old Cause,

OF THE

With the manner and proceedings

ANABAPTISTS

OF THEIR

Good Old Justice

MUSEUM

SENTENCE

EXECUTION.

LONDON, Printed by John Wyan, 1660.

THE ARRAIGNMENT OF THE ANABAPTISTS Good Old Cause,

Together with the manner and proceedings of the Court of Justice against him.

UPon the 11th of *February* last the Judge came to the place of Judicature, attended with Knights, Sheriffs, and Justices of Peace, & other Officers. The Commission was read for the Tryal of the Malefactor, who being brought to the Bar, the Jury was impanneld, and sworn to give in a true Verdict, according to the evidences. The Clerk stands up and calls them by their names: and the Cryer names them, Mr. *Conscience*, I. Mr. *Obedience*, II. Mr. *Honor-thing*, III. Mr. *Honesty*, IV. Mr. *Duety*, V. Mr. *Faithful*, VI.

VI. Mr. *Trusty*, VII. Mr. *Law*, VIII. Mr. *Truth*, IX. Mr. *Love*, X. Mr. *Unity*, XI. Mr. *Justice*, XII. Good Men and true stand together and hear the Charge: and looking upon the Prisoner as the Judge commanded, they were charged to take notice of every Passage and Sentence, that should be read by the Clerk in the Inditement, and thereupon to give up a true Verdict. Silence being made, the Prisoner is commanded to hold up his hand, which being done, the Clark read the Inditement as followeth. Good Old Cause, *thou art here Indited by the name of* Good Old Cause, *alias* Rump, *of the City of Covernment, in the County of* Kingshire.

That thou didst assume unto thy self in the year 1641. the name of Supream Authority, and didst Levy a War against the chief Magistrate, and didst plot and endeavour to draw all other thy Fellow Subjects to do the same, and cause them to bring in their Estates, to defend and maintain thee in the pursuance of this War, and didst make a General over Horse and foot to be the Captain, and didst settle a Militia in every County of the Land against the Commission of Array ordered by Law: and then thou, the *Good Old Cause*, didst lay Siege against the strong Cities Castles, Towns of the Land, to batter them down or yeild unto thee, and hadst set Battels fought against the good people of the Land, in which Battels, many a brave Lord, Knight, and Gentleman, was Slain, or taken Prisoner by thee, and kept a long time in prison, and didst put out Orders and Ordinances, to force and compel men to

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ſerve thee, which if they denyed, thou didſt either plunder them of their goods, or ſecure them as ill affected, or both; contrary to all Law in that caſe made: provided and alſo that thou, the *Good Old cauſe*, didſt impeach thy Fellow Members Treaſon (when thou thy ſelf waſt the greater Traytor) and cauſe them to be put to death, either by Hanging them, Killing them, or Shooting them to death, upon no good account, but only to exerciſe thy Power and Will over the people: alſo thou didſt borrow infinite ſums of mony of the good people, and never paid any of it back again, and thoſe that would not lend thee any, thou compelledſt them to it, and moreover impoſed upon the people, pole mony, Taxes, Free-quarter, and Exciſe, beſides the voluntary ſubſcriptions of the men of thy own judgement, to the utter undoing of the people in general.

And moreover thou didſt in the year 1647. exclude thy Fellow Members out of the Houſe, for many years, becauſe they would not Act with thee, in thoſe things which were contrary to Law, Reaſon, Honeſty, Faith, and a good Conſcience: and thou, the *Good Old Cauſe*, didſt add unto all thy wickedneſſe and abominations, a greater than any of the former, in betraying thy truſt, and commited that unparallel regicide againſt thy true and lawful Magiſtrate, unto whom thou waſt bound by the Oath of Allegiance, to defend and maintain to the uttermoſt of thy power: alſo in the ſame year thou diſt Execute thy malice upon three Noble perſons in one day, which were far better and honeſter than thy

ſelf, alſo thou *the Good old Cauſe* didſt make an Ordinance, that this Land ſhould be a free-State, and that no Writs ſhould run in a ſingle Perſons name, and that there ſhould be no more Kingly Government, becauſe thou ſaid'ſt it was burthenſome and dangerous.

And that there ſhould be no Houſe of Lords for thou ſaid'ſt it was uſeleſs. And thou *the Good old Cauſe* didſt baniſh the regal Line, and madeſt it to be Treaſon to give them their proper titles, or that any one ſhould pray for them in their Pulpits, or aid and aſſiſt them with any mony, meat, victuals, or any other neceſſary thing; and moreover thou *the Good old Cauſe*, didſt put to ſale all Crown Lands, Jewels, Houſes, Mannors, and Plate, belonging to the chief Magiſtrate, with the felling of his Woods, demoliſhing of Caſtles, in every part of the Land; beſides Biſhops, Deans, and Chapters Lands, which was not a little. Alſo thou didſt pluck down and deface all the royal arms in what place ſoever ſet up, whether in Churches, on Ships, or Halls, and didſt place thine own inſtead thereof. And moreover thou *the Good old Cauſe*, didſt break in pieces the great true Seal of the Land, and madeſt a new ſtamp to coyn mony withall; with this circumſcription *God with us* when the Devil was in thee.

And alſo thou didſt impoſe a Tax, of 90 thouſand pounds a month for ſeveral years upon thy fellow Subjects, and madeſt them to ſubſcribe to an engagement to be true to thee, and madeſt thy ſelf rich by undoing others of thy Brethren, by plotting and fomenting things againſt them

which

which they never knew, ſo that thou becameſt hatefull to the eyes of all, & for thy ill actings and grand miſdemeanor was turned out of doors for the ſpace of ſix years and upward; after all which by thy craft and ſubtility, thou *the Good old Cauſe*, didſt wind thy ſelf in again, and by the power of thy ſtrength and policy, didſt defend and juſtifie thy doing to be agreeable to Laws, and wouldeſt not be contradicted nor entreated by the requeſt and petitions of the ſaid truly good and honeſt; but after all, thou, *the Good old Cauſe*, didſt out of malice, and envy, and invettered hatred againſt the honourable City, by whom thou haſt been much engaged to, and from whom thou haſt received ſo many gratuities, favours, and bounty; thou haſt in thy rage pluckt up their poſts, took off their Chains, took off their Gates, and broke in pieces their Perculliſſes, and ſold the iron for naught; all which rebellions, Murthers, Robberies, and Perjuries, have been by thee committed, contrary to the peace of our Soveraign Lord the King, his Crown and dignity.

Judge then ſaid to *the Good old Cauſe*, what ſayeſt thou for thy ſelf to this Inditement, Guilty or not guilty?

He anſwers, not guilty, and puts himſelf upon tryal, then the Cryer ſaid, if there be any can give evidence againſt the Priſoner at the Bar, let them come, for he ſtands upon his deliverance: at which words came in Mr. *Loyal*, and witneſſed ſaying, My Lord this fellow, *the Good old Cauſe*, came in a very formall way, and promiſed to act good things, and ſeemed to be a very holy man, but his

heart.

heart was full of hypocrisie, and deceit, My Lord, he branded all the true hearted to their Superiours to be Malignants, and those that would not give or bring in their mony at his order were called delinquents and ill-affected, My Lord he would acknowledge no power above himself, he valued the shedding of blood no more then the cutting off a dogs head, he maintained Rebellion, gave out Commissions to kill and slay, justified *Hotham* actions, and yet kild him at last, made an excellent protestation, a seeming holy Covenant and performed neither, jugled with the People, that they took him for a God. Mr. *Bishop* can tell you more of him my Lord, I am but a Servant, what say you Mr. *Bishop* against the Prisoner at the Bar? My Lord, he was an utter enemie to us, he thrust us out of our places, and would not suffer us to sit with him, he branded us by the name of Popish Prelates, he took away our Means, our Livings, & came & dwelt in them himself, put us in prison, and some of us to death, took away Churches livings, and sold them to others, yea my Lord he took the very plate out of the Churches, and melted it, and coyned it into a new stamp, her's Mr. *Duke* my Lord a very noble person can evidence much more against him then I have done.

Mr. *Church* a witnesse.

Judge speaks.

Mr. *Duke* or *Lord* what can you say to the Prisoner at the Bar? My Lord, this Fellow called *the Good old Cause*, did plunder me of all my Estate, sold our Houses, that whereas I had 5000 a year, and

kept

kept a good house for all commers, & maintained good Hospitality, relieveing the poor, and setting the old Towns at work, did Homage to my Soveraign when my turn was, he took my Estate away, bestowed it upon some of his own friends; to one, he gave a thousand a year, to another, five hundred a year, to another two thousand a year, and hath left me nothing for my self, but one hundred a year, to maintain my self, my wife, and children, in our old age. And besides after I was turned out of doors I was glad to compound for what I had, and to fly into *France* to hide my self from being imprisoned, and to save my life, for he kild as many as he thought good: Here's Mr. *Citizen* can witness many other things.

Judge.

Mr. *Citizen*, what can you say against this Prisoner at the Bar? My Lord I can testifie against him, that he imposed great Taxes upon us, and if we did not pay him as soon as ever he demanded them, he either quartered Souldiers upon us, or else fetcht away by violence from us, ten times the worth of the Tax he required, he also hindred the trading amongst us, kept us bare of money, and made us pay Excise for Meat and drink, and layed insupportable Taxes upon us, yea we gave him the meat out of our mouths.

And my Lord, he even out of meer spite, stole away the Gates and Chains of the City, and made Bonfiers of the Posts.

And whereas his name was called *the Good old Cause* before, it was afterwards called the *Rump*. I think my Lord, because he would not be known, for he did hide himself sometimes, being ashamed of his doings, and then again would wipe his mouth and come to light. Mr. *Country-man* that is here my Lord can give evidence also against him.

Judge, Mr. *Country-man*, what can you say to the Prisoner at the Bar?

My Lord, this Fellow did send Troops of Horses into our Houses, and Inns, which eat up all our Hay, Oats, Beans, and Peas, yea my Lord he suffered his Horses to go into the Medows, and Corn Fields, to eat it, tread it down and spoil it, and when we complained against him for such abuses, he would do ten times worse; take the bread and meat out of our mouths, eat up our Bacon, kill our Poultry, and Geese, and Ducks, and Lambs, and Hogs, insomuch that we had not any thing left for to keep us alive, and kept us out of our beds, that we never had a good nights rest, and if we refused, presently he would set a Pistol or Sword against our brests, and force us to give what they required: Mr. *King* can say much more against him then I have spoken.

Judge, Mr. *King*, what can you say against the Prisoner at the Bar? My Lord, I can say thus much of him, that he is as great an advetsary to any of my name, as can be, yea he is a mortal enemy, for he hates their being, place, name, and person, he covets their Houses, Manners, Lands, Jewels, Plate, Apparrel, and what not? He endeavours to make them but titular or none, he will break the oath of Allegiance, he will promise to make them glorious, and yet fight against them, keeps no fidelity, sends out Armies, as if it were to bring him home from Councellours, but with intention to kill him, yet disparageth him of breach of trust, intrudes into his Militia, takes away his revenews, revilles them that adhere to him, gave out Commissions to Rebell, and to secure all orthodox Ministers, and put out of their Benefices, and to bring in Anabaptism, Independantism, Quakerism, Ranterism, and all manner of prophaneness, and Poperism, and all things to

confusion. Nay my Lord, I can say of this Fellow, the *Good old Cause*, that he put to death a Gentleman of my name, who was the most eminent and famous in the World for Prudence, Goodnesse, Love, Chastity, Godly life, good Government, Piety, Religion, Iustice, and a Defender of the Faith, and banisht his dear Wife and Children, and would not suffer them to injoy the smallest Cottage he had, or allow him the least maintenance that might be; yea, forbid strangers in other Lands to supply him in his necessity, and to relieve his wants: My Lord, he is the greatest Rebel that ever was heard of, all which he did under the Title of doing Reformation: Yea my Lord, he made Plots himself, and then discovered them, and we suffer'd for it.

My Lord, we can bring many witnesses more of this ill life and name, if it please your Lordship to call for them.

Judge, Here are witnesses enough: Jury, have you heard what these Gentlemen have evidenced against the Prisoner at the Bar? if you have, give it in, if you be agreed of the Verdict; what think you of him, is he guilty or not guilty?

The foreman Mr. *Conscience*, answers in the behalf of the rest, guilty my Lord.

Then the Judge speaking to the Prisoner, said, *Good Old Cause*, thou hast heard what all these have witnessed against thee; what canst thou say for thy self, why Sentence of Death should not be pronounced against thee? then the *Good Old Cause*, spake as followeth.

Good my Lord, I am accused wrongfully, I am not the *Good Old Cause* that they took me to be for; My Lord, it stands upon me now to speak for my life, I beseech you my Lord here me a little.

Judge, What hast thou to say? My Lord, only

for our three words, which is this: I was summoned to appear by a Writ, near unto Hell, where I have sat above 12 years, and done righteous things, and many Noble Acts, worthy to be recorded to all posterity; for I went about to make a thorough reformation from the narrow Seas, to the Irish Bogs. My Lord, I put down all Organs in the Churches, and break in pieces all the Windows painted with the twelve Apostles, or any other Image or Saint in them; I plucked down all Crosses that were on Church Steeples, and in Market places, especially that great Idol the Crosse in *Cheapside*, which caus'd many to bow to it: I caused the word Saint to be blotted out of the Weekly Bill of Mortality, neither would I have any one to name or call a Street, or Church, by the name of St. *Laurence* Lane, or St. *Laurence* Church, or St. *Bartholmew* Lane, or St. *Bartholomew* Church, or St. *Thomas*, or St. *John*, or St. *Peter*; but *Laurence* Church, *Laurence* Lane, *Bartholomew* Church, or *Bartholomew* Lane, or *Thomas* Church, or *Johns* Church, or *Peters*, and the like, because it was superstition and popery my Lord; and I ordained Fasting days, because of Prophaneneſſe and Hypocriſie; and I ordered feasting dayes of joy, for the good things I did, and for Victories, and would not suffer that *Christmas* day should be kept, no not *Easter*, or *whitsuntide*, nor any other Holy-day beside. And my Lord, I gave commandment that no Milk should be sould between nine of the Clock in the Forenoons and four in the Afternoons, on Sundays, and that none should bake any Puddings abroad on Sundays, or set on their pots, or send for Beer or Wine out of Dores, or walk and travel abroad; and I gave the guifted people both Men and Women, to exercise their guifts in Conventiekles, and places where they would; and I gave a toleration in Religion to weak and tender Consciences.

And

And for these things, and many more my Lord, they called me Roundhead, yet that did not at all grieve me, for I had a just and lawful warr; Yea my Lord, I put the Land into a posture of defence against the Enemyes of the Church, and punished offenders in it, and did Justice upon them, and would not suffer them to live; and I made my Orders and Ordinances, make Null all Acts whatsoever had been made, by any Tyrant whatsoever heretofore, and I countenanced the good, and justified their doings, and gave to some of them according to their deservings, to some I gave 100 *l.* 200 *l.* 300 *l.* or a 1000. for their good service, and to some I gave the like Quantities and Sums of money a year, for gratuities and favours, some have had 1000. a year, some 1500. and 2000. a year, and I thought it very well bestowed on them, and indeed they deserved it, for they ventured their Lives for it: My Lord, I cut down Woods, and made it Arrable Land, being most needful, and pluckt down old Castles, and great Houses, which were only Dens for Thieves.

And at last my Lord, I pluck'd down the Gates, Posts, and Chains, of the Enemyes City, and that they should not offend us any more, because they were a hindrance to the intended work of Reformation.

Judge, I have heard thee a long time with patience, but before I pronounce Sentence against thee, I remember I heard in the Inditement against thee, that thou wast Indited by another name beside the *Good Old Cause*, and that was the *Rump*, what is the reason that thou hast changed thy name?

The *Good Old Cause* answers, My Lord, 'tis true my Lord, I was called the *Rump* at the latter end; but my Lord, when I began the work of Reformation first, I began it in *Aries*, which signifies the Horn; and it

went on as you may remember with great incouragement and resolution, and having made such a good progresse in it; that it came to such a successful conclusion, and I found such sweetnesse in it, that in the end I was called the *Rump*: My Lord, I did not change my name because I would run away, as 'twas reported; for although I was absent six years, yet I shewed my Face again with chearfulnesse and courage, and when I was put to the worse a second and third time, I was not ashamed of my self, or my name, but I acted vigorously to the life in defiance of all the malicious Adversaries; and therefore because my last Actions were the best, I thought that name most suitable to me, and every one was so taken with the name *Rump*, that they rejoyced exceedingly over it, and clean cashcered my former name the *Good Old Cause*, and baptized me by the name of *Rump*, in Fire, Water, and Salt. This is the very truth my Lord, that I have told, but for those evidences that have witnessed against me that I did such things, My Lord, I did do it to set forward the work of Reformation, and I did very good service to my Country, that *I* acted confidently, and upon good grounds, therefore good my Lord be good unto me.

Judge, *Good Old Cause*, alias *Rump*, the Evidences against thee are clear and manifest, and these excuses are vain, for thou hast not performed the trust given thee in charge, and unto which thou hast sworn to be true and faithful; therefore hear thy Sentence.

Good Old Cause, alias *Rump*, speaks: Good my Lord before you give Sentence against me, let me speak one word, it is this; during this sitting my Lord, *I* acted with the most, and with the strongest party; for when *I* saw which party got the upper hand, *I* thought it safe to keep my self to that: whether it was in voting,

or

or by hands: My Lord, I cryed out for Justice upon delinquents, and made them come to composition. I forc'd the Cavalcer party 20 miles off the City when occasion serv'd: My Lord I carried as fair an outside as ever did any in the world, that none could espie it.

Therefore good my Lord be good to me, and let me have a Psalm of mercy.

Judge says, The Law affords not the benefit of the Clergie to such as thou art, therefore whereas thou hast been indited by the name of the *Good old Cause, alias Rump*, and hast been found guilty of all the blood spilt since 1640. broak thy oaths of Allegiance, committed and maintained Rebellion; given out false Commissions, framed an unnatural War, kill'd thy fellow Subjects, spoken evil of Authority, art a Regicide, and for these and all other thy forenamed Treasons, hast been arraigned, and hast pleaded not guilty; and being put upon the tryal was found guilty, and hast no more to say for thy self. This is the Law, thou shalt be carried back to the place of Execution, where thou shalt be hanged up by the heels, with thy *Rump* upward, fleed, and salted, and thy Head downward, thy Members, and Bowels, cut out, and thrown into the fire, thy Limbs cut off, and hung upon the Gates of the City; and lastly thy Head shall be cut off and set upon a pole, and thou shalt be carried back to the place of Execution upon a Sledge, where thou shalt be hanged up by the heels, with thy Rump upward, fleed, and salted, then cut off, and thrown into the fire, thy Members also shall be cut off, and burnt with thy Bowels.

Thy Limbs also shall be cut off one by one, and hanged upon a pole at every Gate; and lastly as thou hangest, thy head shall be cut off, & set upon the Bridge Gate of Government, the rest of thy Carcasse shall the

Fouls and Beasts devour. Gaolor take away the Prisoner, and see that execution be done upon him. After this Sentence, the Cryer made an O Yes, every man to depart home.

And so the Court broke up, and the *Judge* ariseth with the Gentlemen and Officers that were present, and the Servants went before them with sounding of Trumpets, and the People with their loud clamors, and shouting, and acclamations, did heartily rejoyce, and gave thanks to the *Judge*, for giving such a just judgement upon the Malefactor.

BRITISH MUSEUM

FINIS.

A

LETTER

FROM THE

King of Denmark

TO

Mr. *WILLIAM LILLY:*

Occasioned by the DEATH of his

PATRON

THE

King of Sweden.

LONDON:

Printed for *Gustavus Montelion.* 1660.